13.

AN APPEAL OF All the *Non-Conformists* in *ENGLAND* TO GOD, And all the *Protestants* of EUROPE,

In order

To manifest their Sincerity in point Of Obedience to

God and the King.

To which is added

A *Sober* and *Unpassionate* REPLY

To the AUTHOR

Of *the Lively Picture* of *Lewis du Moulin.*

By Dr. *LEWIS Du MOULIN,*
Late History Professor of *Oxford.*

London, Printed for *Richard Janeway* in *Queens-Head-Ally* in *Pater-Noster-Row.* MDCLXXXI.

A Notice to the Reader,

ALthough these Papers to thee are Posthumous, (the Author of them departing this Life three or four days since,) yet the Doctor himself both saw, and corrected all the sheets save one before his sickness.

October 23, 1680.

Pag. 20. line 5 read *Conformist for Non-Conformist.*

AN APPEAL OF

All the *Non-Conformists* in ENGLAND to GOD, and all the *Protestants* of *Europe*, in order to manifest their Sincerity to GOD and the KING.

HAving in some late Treatises given a short Account of the Advances of the Church of *England* towards *Popery*, from the beginning of the Reformation, I am obliged to mention some Particulars over again, which leads me to some other Considerations very material for the Design in hand.

1. That the First Reformers in the dayes of *E. 6.* though of several Judgments about the External part of the Government, were all of honest Principles and Sentiments in their Doctrine; and had the same mind and design to purge the then present Church of its Idolatry, Superstitions, and gross Errours, and to bring in the same pure Doctrine that was professed by *Calvin*, and the Reformed Churches in *France*, and which hath been and is still retained by the *Non-Conformists* that were and are now.

2. That the said first Reformers being divided in their Opinions about retaining that which was good, and taking away whatsoever was amiss in the *Romish* Church, as to the outward Government, the Opinion that the Reformation could not be thoroughly done for matter of Government and Externals, as it was possible for matter of Doctrine, prevailed so far with Bishop *Hooper*, *Rogers*, and others that wisht it had been otherwise, as to make them forbear any further urging of a compleat Reformation, in hopes that when the people that were instructed in the true, saving Doctrine, should be more numerous, the oppolition to a through Reformation in all points would be less.

3. That this rude draught of Reformation, suitable to that time, had very bad Succes; because the *Conformable* Party prevailed still with the Soveraign, and the Grandees of the Realm, to have it a standing Law, that was not to be repealed nor altered, and which drawing along with it Non-Residency, plurality of Livings, a meer form and garb of Religion and Piety, outward pomp and grandeur, best suited with a Worldly interest; whilest the other Party, who were then *Puritans*, and whom we now call *Non-Conformists*, retained, and do still to our days, a desire, and longing after a thorow Reformation, and they have endeav-

oured

oured by Conferences, Remonſtrances, and Writings, to have it introduced.

4. That yet the *Conformiſts* were not all of one mind, there being ſtill a Party among them very peaceable and Orthodox, and at leſs diſtance from the *Non-Conformiſts*, eſpecially among the Gentry, that were no Courtiers, and in great Towns, Cities, and Corporations; whileſt the other Party, made up of *Conformiſts*, grew corrupt, and ſo far from hearkening to a further Reformation, that they made nearer advances towards *Rome*.

5. That Jealouſies and apprehenſions daily encreaſing, and fears of inclining to *Popery*, and the Troubles in *Scotland* intervening in the Years 38, and 39; and the Diſcontents riſing up in *England*, the *King* was forced to call a *Parliament*, which began in 1640.

6. That that *Parliament*, both *Lords* and *Commons*, was moſt, if not all, compoſed of ſuch Peaceable, Orthodox Church of *England* men I have but now mentioned, and all conforming to the Rites, Ceremonies of Epiſcopacy and Hierarchy, but yet greatly averſe to Popery, Tyranny, and the Corrupt Party of the Church of *England* that inclined towards *Rome*; Witneſs the many *Speeches* in *Parliament* they made, as of the Lord *Faudkland*, Sir *Benjamin Rudyer*, *Digby*, and others, with whom Good and Honeſt Biſhops joyned.

7. That

7. That the Ground and Rise of the Civil War in 1640, and 43, was in opposition to such as Bishop *Laud*, and other bad instruments.

8. That the *Lords* and *Commons* in 1642, and 43, were all in perfect Conformity to the Church of *England*; so was the Army too that they raised; for the General, the main Body of the Army, the Officers and Captains both by Land and Sea, were all *conformable* to the Church of *England*, and none of them *Puritans*, *Presbyterians*, *Independents*, *Anabaptists*, *Sectaries*, or *Conventiclers*.

9. That likewise, the *Assembly of Divines* in *Westminster*, chosen by the *Parliament*, were all *Conformists*, and none of them *Silenced Ministers*, except 8. or 9, and 4 *Scots*.

10. That the first Intentions of the *Parliament* was so far from subverting the Government of Church and State, established by Law, and from taking away the House of Lords and Bishops root and branch; that it was only to reform the abuses of both, and to settle such a Model of Church Government as was recommended by the Pious and Learned Bishops, *Usher*, and *Hall*, and which did not much differ from that which our *Gracious Soveraign* that now is, recommended to his *Parliament* in his *Declaration* 1660. about Ecclesiastical Affairs.

11. That the *Parliament* had no thoughts of bringing

bringing in the *Covenant* into *England*, had not the neceſſity of their Affairs forced them to joyn with the *Scots*.

12. That no man was obliged by it to take away *Biſhops*, but only as they are in Conjunction with the *Engliſh* Hierarchy.

13. Neither was it the Intention of the *Lords* and *Commons*, at firſt, to take away Deans and Chapters, but to make them more ſerviceable and uſeful, to take away *Pluralities*, *Non-reſidencies*, and to ſettle a more proportionable Maintenance for Miniſters.

14. That the Change, or Subverſion of Government, the taking away the *Lords Houſe*, and with them the *Biſhops*, and excluding the greateſt part of the *Houſe of Commons*, and laſt of all, the taking away the *King*, and all the Confuſions, and Diſorders, that happened thereupon, did ariſe from a third Party, *viz.* The Army, that was neither for the *King*, nor *Parliament*; Neither for *Conformiſts*, nor for *Non-Conformiſts*, but was an Enemy to them all, and ſought their abſolute ruine and deſtruction.

15. That the *Non-Conformiſts*, who uſually now go by the name of *Presbyterians*, *Fanaticks*, *Independents*, *Rebels*, Sons of *Belial*, &c. by the corrupt Church-Party, that have been always making advances towards Popery, were ſo far from being the firſt in Arms in oppoſition to the *King*, our late bleſ-

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ſed Martyr; and being contrivers of his Death, and of taking away Monarchy; that on the contrary, it was the only Party (while the others of the *King*'s Friends ſate ſtill) that appeared before, and ſince 48, in his behalf, to the hazard of their Lives (witneſs Mr. *Love*,) and that in 1660, had a chief hand in reſtoring our gracious Soveraign *Charles* the II. to his Throne; for which never enough to be valued Benefit and kindneſs, although it was but duty, no Party has been more ſeverely perſecuted by the Corrupt-Party of the Church of *England*; But of this, more anon.

16. That the *Declaration* of the *King*, mentioned in the Tenth Conſideration, was a confirmation of another former *Declaration*.

17. That whereas, when the *King* came over from the *Hague*, there was a great expectation that his Printed *Declaration for Eccleſiaſtical Affairs*, would be ſufficient to compoſe all differences and heats, and unite all Parties, by taking away the ſtumbling block of ſubſcribing to thoſe Ceremonies that were not warranted by the Word of God; but juſt on the contrary, the Clamours of the Corrupt Party of the Church of *England* at length prevail'd for reſtoring of thoſe Ceremonies. All which good Biſhop *Brownrig* foretold, a little before his Death, in ſaying, That there would continue the ſame Confuſions and Animoſities, that were before; and, with them, the ſame ſpirit of Perſecution which the Corrupt Church-Party before 1640, was the cauſe of.

18. That the Zeal and Fervour of the prevailing Corrupt Church-Party in *England* at this preſent juncture of time, in writing ſo many Books againſt the *Papiſts*, and ſtanding up ſo ſtoutly againſt the Horid Attempt upon the *King*'s moſt Sacred Life, and introducing of *Popery*, and hearkening to ſome terms of Reconciliation with the *Non-Conformiſts*, to make the oppoſition the ſtronger againſt *Papiſts*, does no way ſeem to be the effect of a Chriſtian Moderation, but a meer worldly Intereſt, like the zeal of *Jehu*, the union of *Ariſtides*, and *Themiſtocles*, two Mortal Foes againſt the Common Enemy: Or like that of *Auguſtus*, *Brutus*, and *Caſſius*,

Caſſius, againſt *Antony*: 'Tis the goodneſs of a ſtubborn Boy, juſt ſo long as the Rod is over his Back; for had another ſpirit moved the corrupt Party of the Church of *England*, than a Worldly one, it would have appeared above theſe 100 Years; when (alas!) no ſuch attempts were made by the *Papiſts* againſt their Lives, and Livings, when a Hundred Remonſtrances were made to them, with Prayers and Tears, for the removing of the offending Rites and Ceremonies; and of the great inclination they had for Popery, in depopulating *England*, by driving men away to Colonies abroad: but could never be heard.

21. Things being thus ſtated, one may rationally and ſtrongly conclude, That it is a moſt horrid untruth, and calumnie to make the *Presbyterians* and *Conventiclers*, or *Non-Conformiſts*, not only the firſt authors, and abettors of the Civil Wars, and of the firſt taking up of Arms in oppoſition to the Evil Counſellors about the *King* in 42 and 43, but alſo the Murtherers of *King Charles* the Firſt; when as they have been, and ſtill are the great preſervers of the *King*'s Perſon, Life, Honours, Dignities, and Prerogatives; the beſt Chriſtians, the

beſt Reformed, and the beſt Subjects of the *King*.

22. And the falſe and unworthy ſtiling of theſe Reſtorers of the *King*, *Rebels*, *Fanaticks*, *Sons of Belial*, &c. doth carry along with it the ſame devilliſh Malice; which makes it now become a common Proverb in the Mouths of this corrupt Church of *England*-Party, That they had rather be *Papiſts*, than *Presbyterians*; and that were there a Turn of State, (as God forbid) they would ſooner turn *Papiſts*, than *Presbyterians*.

23. Beſides, the idle, fooliſh, ſenceleſs, but alſo malicious miſtake, to make the holieſt of the *Non-Conformiſts* to paſs for *Presbyterians*, who, though they love their perſons, and the holineſs of their Doctrine, and Lives, yet either they are wholly averſe to the *Presbyterian* Government, or elſe they do not very well know what it means; Since the Well-affected follow their Preaching, and imitate their Lives, but yet by no means upon any account of their Government.

24. That the worſt thing in the carriage of

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the *Conformists* towards the *Non-Conformists*, is their rash, uncharitable, and unchristian judging of the Hearts and Insides of men, (which are only known to *God Almighty*, who is the Searcher of Hearts,) as if they were made up of Deceit and Hipocrisie; and alike construing their unblameable behaviour and carriage, as if it were but formal, and extrinsecal, and of the pure, Orthodox Doctrine of their Sermons and Writings, though never so much summed up in Scripture phrases, as if all was but *Cant* and *Tone*, and taking of God's Name in vain; when they make a quite different Judgment of the *Conformists*, both of their Lives and Doctrines, and when they make use of the same Scripture terms as the others do; for in their esteem they are looked upon as true, sincere, and holy Christians, though their outward deportment do somewhat differ from that of the other.

This I intend, by God's assistance, to make clear to you in a larger Discourse, from the Testimony of Dr. *Patrick*, who doubtless cannot, in handling of the Nature of Justification by Faith, but agree with the *Non-Conformists*, in making use of the same Scripture-Expressions, and

and commend such as Bishop *Davenant*, *Downam*, *Usher*, *Hall*, and *Hooker*, all *Conformists*, for doing the like, and who will tell us, that this Justification by Faith is *a Recumbency of a poor Sinner upon the Lord Jesus Christ; a casting of our selves upon him, relying on his Merits, laying hold on him, closing with him, going to him, and shrowding our selves under the Robes of his Righteousness*: Most of which are Scripture phrases: But yet for all this, the very same Expressions, being uttered by such *Non-Conformists*, as Mr. *Baxter*, Dr. *Owen*, *Manton*, *Annesly*, *Jacomb*, *Bates*, Mr. *Jenkins*, *Alsop*, *Cradock*, *Silvester*, *Watson*, *and Others*, for the better setting out the nature of Justification by Faith, are looked upon by Dr. *Patrick*, as meer Impostors, Charms, Incantations, artificial Jugglings, Terms of Modish and Courtly Faith, by which this Doctor makes good the saying of *Pliny* the Younger, *Epist.* 21. *Multum interest quid à quoq; fiat, Eadem enim facta claritate aut obscuritate facientium, aut tolluntur altissimè, aut humillimè deprimuntur.*

That such a prejudice against the Generation of God's Children, that make it their grand design to get an assurance of Heaven and of Eternity, as are, not only many of the Peaceable and

and Moderate *Conformists*, but such as they miscall and nick-name *Puritans*, *Presbyterians*, *Independents*, *Rebels*, *Sons of Belial*, and worse than *Papists*. That such a prejudice, I say, is the great distemper of that corrupt-party of the Church of *England*, who have for these 100 years been making their advances towards *Popery*.

I shall insist very particularly upon some very considerable Inferences and Conclusions which I shall draw from some *Hypotheses* that I have already taken notice of, but which cannot be too often inculcated; the truth of which is known sufficiently by those that are most Eminent in Piety and Holiness of Living, and in Learning, of the Church of *England*, by the Bishops *Hooper*, *Smith*, *Rudd*, *Carleton*, *Grindall*, the two *Abbots*, *Usher*, *Hall*, and by other Doctors that were as *Conformable* as those Bishops.

1. That though the first Reformation in the time of *Edward* the 6th, was extremely pure as to its Doctrine, it was notwithstanding very defective and imperfect as to the exterior Government, because it was adjusted to that present time where the *Papists* were Twenty, for One, that was reformed in *England*.

2. That

2. That the first Reformers imagined, that when the People, converted to the true Faith, should be more Numerous, and more disposed to receive a more perfect Reformation, The Successors of the first Reformers would apply themselves to it with more Earnestness and Zeal.

3. But it never came into their thoughts, that their Successors would be guilty of so great a fault, as to act the quite contrary to such a good Project and Design, in persuading both Princes and Parliaments to bring the first *Rude Draught* of Reformation into a *standing Law*: but only to have it established for a certain time, until they themselves should see they were able to effect a more perfect Reformation.

4. That the Practice of these Successors of the first Reformers hath been unreasonable, wicked, impious, and cruel; in the Imposition of several things, which they themselves have owned not to be necessary, and at best but indifferent, under *pain* of deprivation *ab officio & beneficio*; although all the *Conformists* have not been equally guilty, for some among them have approved of these measures they have taken towards the *Non-Conformists*, but yet have

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connived at them either by their ſubmiſſion, or their ſilence, and have not vigorouſly enough ſet themſelves againſt the Corruption that ſo much prevailed.

From all theſe *Hypotheſes*, I gather theſe Concluſions, which naturally follow the aforeſaid Premiſes.

1. That ſeveral Biſhops and Doctors of the Church of *England*, as Dr. *Floyd*, Dr. *Tillotſon*, Dr. *Stillingfleet*, Dr. *Patrick*, that are acknowledged by the *Non-Conformiſts* to be Perſons of great Learning, Worth, and Piety, but who are Extreme Admirers of the Epiſcopacy of *England*, and all its Conſequences, and who have alſo preferred its Government to all other Eſtabliſhments in *Europe*, have by an unlucky accident, contributed more towards the Reputation of the *Engliſh* Hierarchie, and its Practiſes, and towards the perpetuating the Feuds and Quarrels between the *Conformiſts*, and *Non-Conformiſts*, than it has been poſſible for any other Corrupted Party to do by all their Irregularities, and advances towards *Rome*.

2. That it may be ſaid of theſe good Biſhops and Doctors before mentioned, what the Politique Sages have obſerved of *Anſelme*, *Bernard*, *Thomas Aquinas*, *John of Salisbury*, and *Gerſon*, That by their great repute of Piety, and Learn-

ing, they have contributed more to the ſtrengthening of the *Pope's* Tyranny, and Religion, in the Minds of the People, than a hundred ſuch as *Gregory* the VII, and *Boniface* the VIII. were able to effect by their Tyranny, and the wickedneſs and impurity of their Lives, for the diſcrediting of the Pope and his Religion.

3. That it is not to be believed how much the *Non-Conformiſts* of *England* ſuffer in the Eſteem of our Great Men of the Proteſtant Party in *Europe*; who, hearing people talk of the Learning and Piety of ſo many *Engliſh* Biſhops and Doctors, all *Conformiſts*, and who reſemble thoſe four Doctors I have juſt before named, ſay aloud, that the *Non-Conformiſts* muſt needs be very unreaſonable, and of a very nice and fantaſtical Piety, for refuſing to Conform to the Church of *England*, after the Example of thoſe four Doctors.

4. That how good ſoever the Intentions of ſome of the Biſhops and Doctors of the Church of *England* may be, that are of the ſame temper of ſpirit with theſe four Doctors, and what kindneſs ſoever they may have for the *Non-Conformiſts*; it is impoſſible They ſhould ever come over to them, and conſent to terms of Reconciliation and Moderation, ſo long as they remain in this Judgment and Opinion, That of all

all the Eſtabliſhed Eccleſiaſtical Governments in *Europe*, that of the Church of *England* is the moſt excellent, and the moſt *Apoſtolical*, and that there is nothing of defect in it; and ſo long as the multitude of their Benefices, and the great honour they are in, in the World, blinds their Judgment, there being no likelihood, nor hopes, that thoſe, who are raiſed ſo high, and that live in honour and abundance, richly, and fatly, (unleſs they will imitate good Dr. *Floyd*, who beſtowes moſt of his Church-Revenues on the Poor,) will diminiſh any thing of their greatneſs, both as to their Retinue, or their Kitchin, and will deſcend from high to low; and that a *Biſhop*, who now goes before the *Barons*, will quit his Place, to be only a poor ſimple Moderator, and Watchman over a ſmall company of *Prieſts*, ſuch as were St. *Cyprian*, and St. *Auſtin*: For this Eminence of Fortune and Dignity does abſolutely ſhut up the door to all the Overtures of Reformation, which we learn from *Mounſieur Claude* in his Defence of the Reformation of the Churches of *France*, where he tells us, That the Cardinal *du Prat*, for this very reaſon, was the moſt violent of all men, and the moſt inraged againſt *Luther's* Reformation, becauſe he was provided of Five Biſhopricks, and I know not how many other good and fat Benefices.

That for these Reasons, Methinks, it might be expected from these good Bishops and Doctors, that by a Christian condescention, they would endeavour to incline their Brethren the ~~Non-~~*Conformists*, to abate something of their heat and vigorousness against the *Non-Conformists*; but so long as they themselves are neither sensible of any error or defect in their Church, it is not to be expected, or hoped for from them, that they should go about the doing of any such good work, how great and eminent soever they be, no more than it ought to be expected from the *Romish* Doctors, so long as they do look upon, and verily believe, their Church to be infallible.

And therefore it cannot be considerately imagined, that the perfect day of hope, of the Church of *England*'s Reformation, and of the Reconciliation of the *Conformists* to the *Non-Conformists*, should break forth from these good Bishops and Doctors, nor from any of the Clergy, but from KINGS, and the Princes of the People, whose hearts are in *God*'s hands, and who holds them as the Rivers of Waters.

25. As for the *Odium* that is cast upon the *Congregational Way*, and those who are called *Independents*, as being the more immediate authors and abettors of the *King*'s Murther, and of taking away *Monarchy*, it can be easily wiped off,

off, and made out, That *Oliver Cromwell*'s Army, like that of King *David*'s in the Wilderneſs, was a Medley or a Collection of all Parties that were diſcontented, as ſome *Courtiers*, ſome *Epiſcoparians*, few of any Sect, but moſt of none, or elſe of the Religion of *Thomas Hobbes*, and Dr. *Scarborough*, not mentioning the *Papiſts*, who had the greateſt hand in the Death of *King Charles* the Firſt; the ſucceſs of which made them ſo daring and impious, as to contrive another moſt Damnable and Helliſh Plot to cut off the Life of his Sacred Majeſty that now is, his Royal Son, and our moſt Gracious Soveraign.

26. That ſince the *Non-Conformiſts* were a generation of men, either of the firſt date (as it is moſt likely,) or, at leaſt, that roſe in *England* at the ſame time as the *Conformiſts* did; and ſince they were for number and quality, as great, or rather greater, and more conſiderate than the other, and who, in their Judgment, came nearer, as to the outward Government, and Purity of Worſhip, not only to the firſt Reformers, *Zuinglius*, *Luther*, and *Calvin*, but alſo to the *Apoſtolical* Practice; and who, indeed were the TRUE PROTESTANTS, moſt Conformable to that Party in *Germany*, who ſo ſtiled themſelves *Proteſtants*, in oppoſition

ſition to the *Imperial* Edicts of *Worms* and *Spire*, it muſt needs be a great wickedneſs and cruelty too in the *Conformiſts*, becauſe they had all the while the Countenance of *Princes*, and the longeſt Sword, to perſecute the *Non-Conformiſts*, and to deprive them of the liberty of ſetting up Purer Ordinances in Conventicles, and of ſharing in the Publick Maintenance for the Miniſters.

27. That it is a moſt barbarous, improper, uncharitable, and unchriſtian language in the Corrupt-Party of the Church of *England*, to ſtile themſelves the only true, and properly ſo called, *PROTESTANTS*, and to diſcard all others in *Europe*, from the right to that name, for want of ſuch *Epiſcopal Ordinations* as are in *England*: as if that 500 men poſſeſſing the three parts of the Church-Revenues in *England*, ſhould better deſerve to be called *Proteſtants*, than the firſt ſo called in *Germany*; whereas what ever Biſhop *Bilſon*, *Andrews*, Dr. *Floyd*, Dr. *Tillotſon*, and Dr. *Stillingfleet*, could ſay in the behalf of the Government of the Church of *England*, (as being the moſt *Apoſtolical* and Primitive,) there is none more oppoſite, not only to that of the firſt *Proteſtants*, but alſo to Scripture, Reaſon, and Antiquity.

28. Theſe being the Material Heads, or a Summary

Summary *Idea* of the whole, to be more largely and particularly handled hereafter, (if God giveth Life and Time to the Author,) I ſhall excerpt much from the *Scrinia* of the Reverend and Learned Divine Mr. *Richard Baxter*, but yet ſo, as to take the liberty to follow my own Method and *Genius*, as to the menage of it.

29. So then the main deſign of the Subſequent Book, whereof this is a brief, but full *Specimen*, ſhall be to ſhew, prove, and make clear to You, the unreaſonableneſs, unconſcionableneſs, and conſequently the ungodlineſs of retaining, urging, and preſſing the things in debate between the *Conformiſts* and the *Non-Conformiſts*, and of perſecuting thoſe, that refuſe to ſubmit to them, or at leaſt to approve of them.

30. That Diſſenters could not, cannot, ought not, neither in reaſon, nor in Conſcience, to ſubmit to them, at leaſt for the *aſſenting*, and *conſenting* to them, and the approving of them.

31. That thoſe *Conformiſts*, whom I call Peaceable, and Orthodox men, ſuch as were the *Members* of the *Parliament* of 1640, and thoſe of *Weſtminſter* aſſembled, and their Predeceſſors, and all others, however otherwiſe, moſt upright, ſincere, Orthodox, holy, and well-minded perſons, ſince the firſt Reformation in *King Edward* the Sixth's dayes, and Lovers of the *Non-Conformiſts*, that have-

have hitherto been *Conformists*, were all guilty of prevarication, and of a sinful yielding, complying, assenting, and subscribing to a Church-way, which doubtless is sinful.

32. And therefore, that the *Non-Conformists*, who ever since *King Edward*'s dayes, in *Conformity* to the true Doctrine of those of the best sort of *Conformists*, kept gathered Churches, and Meetings out of the Parishes, had right Reason, and Scripture on their side, and walked with a purer Conscience, were the best reformed from *Popery*, and those that preserved the true Apostolical Doctrine, Worship and Government, and conveyed it to Posterity.

33. The Author may Incidently speak of the nature of the Church, Synods, Associations, and Fraternities by a confederate discipline, but cannot by any means hear of a National Church-Tribunal, independant on the Magistrate, to whom only he allows the setting up of a National Worship, by Persuasion and Commendation, but not in the least by forcing men to it, by penal Lawes, except they be *Papists*, or disturbers of the Publick Peace.

FINIS.

A

SOBER and UNPASSIONATE

REPLY

TO

The Author

OF

The Lively Picture

OF

LEWIS DU MOULIN.

Gal. 4. Verſ. 16.

Am I therefore become your Enemy, becauſe I tell you the truth?

LONDON,
Printed for *Richard Janeway*, 1684.

A Sober and Unpaſſionate REPLY, &c.

I AM very ſenſible, that My late Book, viz. *A ſhort and true Account of the ſeveral Advances the Church of* England *hath made towards* Rome, *&c.* hath raiſed up very great and fierce tempeſts againſt me, as well from ſome of my Friends, as from thoſe that are moſt otherwiſe to me; eſpecially from thoſe who can very calmly, ſedately, patiently, and without any diſturbance in the world, ſee the publication of Mr. *Hobbes*'s Books, and ſuch others that are much what of the ſame ſtuff with them, that are good for nothing but to inſtruct People either in Atheiſm, or, at beſt, in an indifferency as to Matters of Religion; but who are highly provoked, if any One comes but near their *Noli me tangere*, either to make a Seaſonable Diſcovery, or, in Love and Friendſhip, to bring them the wholeſome Application of Remedies; ſuch as is this Truth, That the *Papiſts* would never have been ingaged in ſuch a deſign as to introduce *Popery* into *England*, by Maſſacres, and other wayes of the higheſt cruelty; if they had not been very well aſſured, that, though the Corrupt-Party of the Church of *England*, who are the moſt prevailing now, be not in a diſpoſition to

give their Consent to such Massacres, (the thoughts of which are alone sufficient to strike a horrour into the worst of them,) yet, they are all of them, (I mean the Corrupt Party) pretty inclinable to, or (which is not a jott less) not very much against, embracing the Religion of *Rome*.

I WILL begin with the Heat and Passion of my Friends against me, and with the Judgment which they make upon *my Short and True Account*, &c. they say, That that Book is altogether now unseasonable, When as Persons of great Learning, Piety, and Merit, and who, at the bottom, are very Sincere and Upright in the Church of *England*, such as Dr. *Floyd*, Dr. *Tillotson*, Dr. *Stillingfleet*, and Dr. *Patrick*, to whom I might joyn Professor *Burnett*, are making it their business, as they think it their duty, to re-unite the Two Parties, the *Conformists*, and the *Non-Conformists*, and when they are most industriously imployed in reducing to Practice the Means of Peace and Concord, according to Mr. *Richard Baxter*'s Model; and that instead of lending them my helping hand, and assisting them in so good a Work, I am doing what I can to divide both Parties, and to exasperate and imbitter them one against the other.

BUT, Methinks, these Gentlemen either have not read my Book at all, or else have no mind to understand the design of it, which is to dis-ingage, and free all honest Persons, such as are the above-mentioned Doctors, from the Corrupt Party of their Church, to joyn and confederate themselves with that of the *Non-Conformists*, that so those two Parties might Consolidate in one, and consequently, (for *vis Unita fortior*,) be more capable to act with greater Zeal and Vigour against the third Party,

Party, that are making their *Advances towards* Rome.

ALSO My deſign in that Book is, to make thoſe honeſt Perſons and Doctors underſtand, who, on one hand, do perfectly agree with the *Non-Conformiſts* in Matters of Faith and Doctrine; and, on the other, with that Corrupt-Party of the Church of *England*, in Matters of Government and Ceremonies; My deſign, I ſay, is, to make them underſtand the truth of theſe following Corollaries.

THAT ſeeing this former Agreement ought to be much otherwiſe the foundation *of the Communion of Saints*, and the cauſe which ſhould ingage and bind their Hearts, Affections, and Intereſts together, than the latter; thoſe good and honeſt Doctors are incomparably the more obliged in Conſcience to adhere to the *Non Conformiſts*, who agree with them in Matter of Faith, than to thoſe who do only agree with them in matter of Ceremonies: and they will find that they are obliged to it ſo much the more, if they will but take upon them the trouble of inſiſting upon ſome Obſtacles, which have, for above theſe hundred Years, hindered, and, as I may ſay, ſtaved off the re-union of the *Conformiſts* with the *Non-Conformiſts*.

THE firſt Obſtacle, is, the Averſion which the *Conformiſts*, as well the good as the bad, have alwayes had, even in, and ſince the time of *Edward* VI. down to our dayes, untill the *Conformiſts* were awakened by this laſt moſt Damnable and Helliſh Plott of the *Papiſts*, to take away the Life of our Sacred Soveraign, *CHARLES* the Second, to Subvert the Government, and utterly to aboliſh the Proteſtant Religion and

and Name among Chriſtians; the averſion, I ſay, they had to hearken to any terms of Reconciliation.

THAT this Averſion has eſpecially appeared in the Corrupt-Party of the Church of *England*, who have evermore turned a deaf ear to the Cryes, Clamours, and Remonſtrances, which the *Non-Conformiſts* (whereof the Chief was Biſhop *Hooper*,) have made, to be freed and diſcharged from the heavy Yoke of Ceremonies, and to perſuade and bring over theſe obſtinate and reſtive men, to paſs on, from that firſt but rude draught of Reformation made in the time of King *Edward* VI. which (that ſo much Contemptible and deſpiſed Man now a days by them, but, I ſay, honeſt) Mr. *Calvin* calls *tolerabiles ineptias*, to a more perfect Eſtabliſhment, according to what the laſt mentioned great Man, *Calvin*, (for I cannot ſpeak his Name but with a becoming reverence) expreſſes of it, *Sic ergò à talibus rudimentis incipere licuit, ut doctos, probosq; et graves Chriſti Miniſtros ultrà eniti, et aliquid limatius et purius quærere conſentaneum foret. Epiſtola ad Anglos Francofurtenſes*,

THAT theſe Obſtinate Men of the Corrupt-Party of the Church of *England*, have been always ſo remote from hearkning to, and anſwering the requeſts of the *Non-Conformiſts*, that they have been juſt the contrary; and they are ſo much the more violent and inflexible, as they have been making their continual advances towards the Doctrines and Ceremonies of the Church of *Rome*.

BUT I find, that the greateſt Obſtacle to the reunion comes from theſe honeſt, upright, and ſincere perſons whom I mentioned before, and from whom we ought

ought to expect, that they ſhould come over three parts of four of the way to this Reconciliation; but from which they are, and will be, very remote, ſo long as they do openly and loudly maintain, That that firſt Eſtabliſhment of Government in the time of *Edward* VI. is not a rude draught, and, much leſs, as *Calvin* would needs have it, *tolerabiles ineptiæ*; but that it is a Model of Government in the laſt perfection, a Maſter-Piece that cannot be made better, and which, of all the Governments that are in the World, comes neareſt to that of the Apoſtles.

THAT ſo long as the Goverment which the *Non-Conformiſts* would have, hath no agreement or affinity with that of the Church of *England*, it is not to be hoped, that Two Parties, who both do verily believe themſelves to be in the right, can ever be perſuaded to come to any agreement of a middle way, which cannot be, at leaſt in their accounts, but wrong and vitious; though, according to the belief which I have of, and the eſteem I bear to them both, they do each lye under Errour, and a groſs and vitious extremity, I do not at all queſtion, if they would each of them be willing to abate ſomething of their pretended right, but that both Parties might meet in a juſt *Middle*, and an *equal temperament* which ſomewhat reſembles that *Vertue*, that keeps the ballance even between *two Vices*, and the good and handſome husbandry, which is the *Medium* between *Avarice* and *Prodigality*.

THAT all theſe Obſtacles hindering and keeping off the re-union of the *Conformiſts* with the *Non-Conformiſts*, it would be therefore a moſt Excellent and Chriſtian Deſign, and a bleſſed Work, to labour to undeceive all honeſt

honeſt perſons, as well *Epiſcopal*, as *Presbyterian*, of thoſe mighty great, and unaccomptable prejudices, which each of them are prepoſſeſſed with, and which makes them ſo hugely ſtand up for the pretended Excellency of their Government; without which good Work, this deſired Reconciliation is not feaſible, it being, as *Jeſus Chriſt* ſayes, impoſſible, that thoſe who think themſelves whole, ſhould ever be cured of their diſeaſe.

BUT of all my Friends who treat me ruggedly, there is One eſpecially, that violently carries himſelf out againſt me, for having condemned the manner of Dr. *Patrick*'s uſage of the *Non-Conformiſts*, upon the Juſtification by Faith; which, he ſayes, I have done meerly from a ſpirit of malice and revenge, for his having denyed to give me the Sacrament in his Church in *Covent-Garden*, becauſe I refuſed to take it kneeling: But I proteſt before Almighty God, (who is the Searcher of hearts, and knows that I ſpeak the truth,) that I have not the leaſt ill reſentment of it, nor indeed can I make any tolerable handſome pretence to have one, becauſe, after he had ſo denyed me, that Doctor came to my Lodging, and deſired my excuſe, and made me a very obliging and extream ſatisfaction: but it is the Cauſe of God, which carries me forth to repel the wrong and injury he does to the honeſteſt perſons in the World; Which yet, methinks, might be pardonable, if he was not ſo —— hardy, as to put himſelf in the place and ſtead of GOD, in judging of their inward intentions, as when he aſſures us, that all thoſe Expreſſions (of *Downham*, *Davenant*, and *R. Hooker*, which are thoſe of the Holy Scripture, upon the ſubject of Juſtification by Faith, and which without doubt he highly approves of in the Mouths of the holy Apoſtles, and of thoſe three Doctors,) are the words of a falſe and hypocri-

hypocritical heart, when they are ſpoken by the *Non-Conformiſts.*

AS for the down-right *Thames*-Street way of Railing againſt me, which, I am ſure, none of my Friends would uſe, and all others, of any improved Civility, or good Manners, do nauſeate and abhor; (but pure Streams cannot flow from an impure Fountain; and ſo I am ſatisfied,) I do not value them, nor can they prejudice any, but the perſons from whom they iſſue: they that will be flinging up dirt, do manifeſtly ſhow themſelves of a dirty humour, and much good may do them, whoſoever they are, with ſuch their beloved Naſtineſs: but, methinks, they are greatly like thoſe of the Lawyer, whom *Suetonius* ſpeaks of, that thought he had very ſolidly baffled, and overthrown the cauſe of his Adverſary, becauſe his Lawyer had committed a groſs Solœciſme in his Plea. All the Arguments of that Inſignificant Rayler, that has drawn the Lively Picture of *Lewis du Moulin*, as he thinks, to the worſt and beaſtlieſt advantage, and it may be therefore conceals his Name, becauſe he is aſhamed to own the uglineſs of his daubing; I ſay, all the Arguments of that Inſignificant Railer reſemble thoſe of that Oratour, who would needs have the cauſe of *Vatinius* to be the worſt, becauſe he had crooked Leggs; or are like to *Origen's* Enemies, who finding themſelves unable to refute thoſe pretended errors, thought, to be ſure, they ſhould acquit themſelves bravely, by running him down with the Judgments that other people made of his Perſon and Writings; for, without ever entring into the merits of the cauſe, he alledges *Mounſieur Daille*, and Mr. *Baxter*, ſpeaking to my diſadvantage. He might alſo, if it had but once come into his unthinking, but raſh head, have added the Teſtimony of Dr. *Stillingfleet*, who calls me *Wretch*, and *Wicked*, and blackens me after a ſtrange and unworthy manner, only

becauſe I have ſaid of him, (and I believe, did I but ſincerely appeal to his Conſcience, it could not upbraid me with a lye) that the Judgment which he makes at this day of the Church of *England*, when it laviſhly pours upon him I know not how many great Eccleſiaſtical Preferments, is quite contrary to that Opinion he was of concerning it about Twenty Years ago, when he was not ſo well provided and lined with them: Except he be ſomewhat nettled, becauſe I have ſo plainly laid open the weakneſs of his Argument, to make out the unreaſonableneſs of the *Non-Conformiſts* for denying, *viz*, That all things that are not expreſly forbidden in the Word of God, are ſufficient to juſtifie thoſe who ſubmit to them, when the Command of the Magiſtrate intervenes. Such great men as He, and as *Mounſieur Daille* was, are oftentimes like to Rivers, that raiſe themſelves to ſo vaſt a height, that they overflow their Banks, and the Bounds of decent moderation: ſuch was once *Mounſieur Daille*, when he flew out againſt me in ſuch violent heats for having taken it ill, becauſe he unhandſomely and ungenerouſly treated my Father.

AS to what this Author of *the Lively Picture*, &c. ſayes of Mr. *Baxter*, and of the ſiniſter Judgment he makes of me; he is much gone aſtray (like a loſt Sheep) from the truth; for not many years ago, did this ſame Mr. *Baxter* dedicate a Book to me in theſe words,

* Mr. *Baxter's* Difference between the Powers of Magiſtrates and Church Paſtors, &c.

* *TO MY LEARNED, SINCERE, AND WORTHY FRIEND, Lewis du Moulin.*

To be ſhort, The way which the Author of *the Lively Picture* takes, to expoſe a Perſon to the Laughter, and Scorn of all the World, and to make him paſs for an Ignorant Noddy-peeks, a Lyer, and a moſt impertinent Scribler, who knows neither what he ſayes, nor what he writes,

writes, very well, ought not to be that of alledging the Judgment which ſuch Perſons as *Mounſieur Daille*, and the Dean of *Windſor* make of him; but he ſhould, if he had been able, have quoted thoſe Writings, and Sentences, wherein he might convince the World, that they were the product of a man, that had neither Brains to make a Judgment; nor Learning, nor Stile, nor that had any thing of truth in him.

AS to the *CELEUSMA*, of which he makes me the Author, I abſolutely deny it: but If I were ſo, I might, (what he will never have any occaſion to do) without vanity, boaſt, That I had made one of the beſt Pieces that ever had yet been extant in the World; I mean, in the behalf of the *Non-Conformiſts*, and where there is neither Truth, nor Judgment, nor Learning, nor good Language, nor any thing elſe wanting that is requiſite to give a Book applauſe. If I was of his humour, I might wire-draw upon him ſubſtantially far beyond his length; but I had rather ſpeak a great deal of truth in a few pithy words, than to be, like him, ſcandalouſly falſe, tedious, and railing, and never know in reaſon when to come to a

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The Reader is deſired to take notice, That the Author ſince the printing of the Appeal, would needs have this added as a Supplement to it.

NOTE that, When they that are looſe in their profeſſion of Chriſtianity, do perſecute thoſe that outwardly and formally profeſs it with great Exactneſs, without any certain knowledg whether

whether or no the inward disposition and sincerity be answerable; they have certainly a secret hatred to all Religion and Piety, and wish that there were neither a God, nor a Life to come, nor an Immortality of the Soul: for were they sure that none of these were, they would be induced rather to pity and commiserate these strict professors, than hate and persecute them.

To this I may add, that the persecuting pirit of those Men, that, either in pretence, or in reality, do profess an exact practise of Piety and Devotion, comes from a secret kind of *Atheisme* and Aversion to all manner of Religion; when the purest is the greatest Eye-sore to such Spirits; as is so much the more apparent and manifest, by how much it is evident that they would not be seen to act against Profaneness, debauched courses, Drunkenness, or Popery; because these disorderly ways and courses have a great Sympothy and agreeableness with the profane spirits of the World.

Dr. *Sands*, first Bishop of *London*, and afterwards Arch-Bishop of *York*, was, in his life-time, so much for *Tolleration*, and a dispensation of Rigour and Subscription, that he would needs have it set down in his *Will*: He also expressed in the same *Will*, that the intention of the first Reformers was to suite and accommodate the Reformation to the posture of things at that present time, when *Papists* were numerous, and the *Protestants* but few; and that it was not possible then to make a thorow Reformation.

There may be Laws to keep men *out* of the Church, but there are none to compel them *in*.

The Violent pressing of Ceremonies hath been, I humbly conceive, a great hindrance to many in their embracing of them: Men fearing the intention therin to be far worse than really they are, and therefore they abhor them.

We are not to communicate with a persecuting Church, how Orthodox soever it be in Faith. *Martyn*, the Bishop of *Tours*, would not communicate with Orthodox Men that persecuted *HERETICKS*; much more would he have refused to communicate with those that persecute good men.

The People of *Constantinople* refused to communicate with the Expellers of *Chyrsostome*, and with the Bishop placed by *Eudoxia*.

FINIS.

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